QUID NOVI

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QUID NOVI

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IN THIS ISSUE...

EDITORIAL

by Andrea Gorys (Law II)
Co-Editor-in-Chief

What's happened to our common courtesy? Although the question could apply to many possibilities, I'm talking about common courtesy on the roads. Whether you're a pedestrian, cyclist or driver, Montreal is a dangerous place to be when it comes to the roads. People jay-walk constantly, although can you really blame them when not one car will stop at an obvious cross-walk? Cars cut each other off, zoom from lane to lane, (especially during traffic!) just trying to get to their destination faster all the while not caring to pay attention to their blind spot! And don't get me started on motorcyclists who think it's a good idea to zoom in between two lanes of packed traffic just because they can!

Now what is wrong with this picture? Why is it that Montreal has such a bad rap for Montreal drivers? It seems to me that we are so consumed with time, that we are always rushing to our next appointment. No wonder road rage has become such a big phenomenon of our society. So I ask you, where's our common courtesy gone, and how do we get it back? ■

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Envoyez vos commentaires ou articles avant jeudi 5pm à l'adresse: quid.law@mcgill.ca

Toute contribution doit indiquer l'auteur et son origine et n'est publiée qu'à la discrétion du comité de rédaction, qui basera sa décision sur la politique de rédaction telle que décrite à l'adresse:
http://www.law.mcgill.ca/quid/epolicy/html.

Contributions should proferably be submitted as a .doc attachment.

The Sunshine Article

By Alison Glaser (Law II)

Killing two birds with one stone: generally, where possible, a good idea. In fact, the only situation where this is not a good idea is if you have two classes where you need to write a paper and you decide to write the same thing for both, since that is considered plagiarism. But in most other situations, it is a good thing. For instance, going to the gym with my dad fulfills the double purpose of ensuring that I go to the gym and of having a weekly day when I am guaranteed to spend some father-daughter quality time. Or, by turning my CCQ into a decorative paperweight I fulfill the double purpose of making more room in my locker and having something to hold down my papers. So, given that this two-bird phenomenon is such a good thing, I will now proceed to answer the question posed to us all by the Well-Being committee while writing an article at the same time!

This what the Well-Being Committee asked:

Attention upper-year students! Do you remember when you were in first-year and felt clueless about how to study for law exams? Do you remember freaking out and neglecting your non-law life? Now you know that there is life beyond first year. You have acquired great wisdom and now is your opportunity to share it with the faculty.

The Student Well-Being Committee wants to know how you study and how you battle stress at law school. What do you do to maintain balance? Do you study in a group or alone? How do you prepare for exams?

Hmm, I like the idea that I have acquired great wisdom! Ok so here goes:

How did I study for law exams?

To start off, studying for exams is a deeply personal thing and what works for person X will not necessarily work for person Y. I think it is important to realize that there is no "correct" way to study for a law exam. As a starting point, think about what worked for you in undergrad, with the obvious caveat that these exams are open book so your studying may have to focus slightly more on organizing and synthesizing materials than on memorizing. Personally, I hate study groups so I don't do them. I find them more annoying than helpful. Some people, of course, love them, but for me I found it far more beneficial to have one or two good friends to discuss everything with. Other things I found very helpful were charts. I had a diagram of the entire law of civil law property. I would make sheets for ECO and Contracts that said things like "Formation of Contract" or "Duty of Care" on them and then I would write down some brief notes and relevant codal articles and names of cases. I also made a case table for Contracts (but NB, I did not do another one for the winter semester), which stated briefly what each case stood for with a little reminder about which case was which (for example, I would say *White vs. Bluett* = whiny son case). Finally, I would take my summary, generously provided by an upper year student (Miguel and Kirk, I am forever in your debt....) and I would annotate it – I would go through my notes and the book and then add things in to the summary, change stuff that my professor had not emphasized, etc. By doing these things, I ensured that I went through all of my materials, thought about them within the context of the course, had everything in some short form that I could refer to quickly during the exam, and had a chance to think about the issues in the bigger context. This worked for me, but again, everyone is different. However, I think that both doing past exams and remembering to look at what indications the prof has given you within the course outline are worthwhile pursuits for all. Oh yeah, and remember not to freak out. And to sleep. And, as Prof. Jutras kept telling us, please shower. Seriously, it takes what, 5 minutes, 10 tops to get clean? How much cramming can you do in that time????

How do I maintain balance?

With the acronym TAGS. This stands for Television, Alcohol, Games, and Sleep. Allow me to elaborate:

Television: seriously, you cannot study all the time. You need some time to decompress. For me, nothing lets me turn off my brain like some mindless television action. An hour a night would be enough to turn my brain off from study mode and allow me to sleep without thinking about everything I still had to do or dreaming about snails in bottles of ginger beer.

Alcohol: now, I am not condoning turning into a raving alcoholic because this is not helpful for anyone really. But going out every once in a while, maybe going to coffeehouse, generally remembering that there are friends and other people around who love you and want to see you – I guarantee you will be better off for taking the time out to relax. Because, honestly, what is the point of continuing to work if you are burnt out and are not taking anything in? If you find that you have reached that point, stop. During that exam, you will be in a much better position if you can think clearly and critically than if you have spent all your time cramming and being stressed about the material. So do not be afraid to have fun!

Games: the atmosphere in the faculty can get pretty scary around exam time, so I like to escape for a bit and play games. This is relaxing and is also still a way to stimulate your brain. That and watching Andrea try to play Taboo is always hilarious good times.

Sleep: this is probably the most important thing. Studies have shown that the night before an exam, it is far more beneficial to get a good night's sleep than to stay awake and cram. Think about it – even if you had learned all kinds of things (and I really hate to say it, but dude, if you don't know it the night before, what could you possibly get from a few more hours?) you wouldn't be able to put them

down in any kind of coherent manner if you'd only had two hours of sleep. And frankly, for these exams you need to be on the ball. Oh yeah, and *this goes for 24-hour take-homes too*!!!!! No point staying up for 24 hours: it will not improve your exam and it will make you miserable. I got two pieces of really good advice for 24-hour exams last year: 1 – the idea of a take-home is that it gives you time to think. So get the exam, read it, think about it, take some notes, maybe write a preliminary answer to the questions. Then sleep. Then edit your answers, reformulate things into coherent sentences and ideas. Make sure you cite the code and cases. Then bring it to Thomas on time. 2 – remember, this is an exam not a paper. The quality of your answer, therefore, needs to be closer to exam quality than paper quality. This should ease your mind a bit, and hopefully convince you to sleep.

Well, that is all. I offer no guarantees of success, but perhaps if you heed the advice of a "wise upper year student" then you may have a better quality of life. Good luck! ■

THE WORST FORM OF GOVERNMENT?

by Léonid Sirota (Law II)

In my recent open letter to the Radical Law Community (which didn't bother answering), I asserted that free speech and, more generally, democracy are good by definition. This is not so. A system, like democracy, which has undeniable and fairly obvious shortcomings cannot be good *by definition*. Of course, this does not mean democracy is not a good thing. One must, however, provide a justification for such a claim. That is what I will try to do here.

I am aware that this is an ambitious task. Sir Winston Churchill noted that "it has been said that democracy is the worst form of Government except all those other forms that have been tried from time to time." While I agree with this statement, I feel that an effort should be made to persuade those who feel otherwise – including our Radical Law colleagues. This effort should not only include an explanation of why the "other forms of government" are not acceptable alternatives, but also a discussion of democracy's merits.

By and large, there has been no such discussion in the West for 50 or 60 years. Democracy was the "default option" in the Cold War. It defined and united the West in opposition to communism. After the Cold War ended, it seemed to be the default option but also the only option. When the Taliban and their friends knocked on the door in 2001, we realized that this was not true. As a result, many Westerners supported, at least in theory, George W. Bush and his idea of bringing democracy to the rest of the world. Many of us questioned the wisdom of his means, but few, if any, thought the goal itself wrong. This consensus meant that there was no debate on why democracy was right. For the neocons in the Bush administration, the reason for spreading democracy was mostly practical: insuring the United States' safety. Others noted that democratic countries tend, on the whole, to be prosperous and not to make war against other democracies.

These arguments are decent, but is there an intrinsic, non-utilitarian, argument for democracy? In my humble opinion, such an argument is that democratic government is a necessary consequence of a commitment to human dignity. A commitment to human dignity means believing in the ability of each person to think for herself or himself. It means that every man or woman is responsible and capable of taking decisions affecting his or her future, not only as an individual but also a member of a political community. A commitment to human dignity requires trusting one's fellow human beings enough to allow them to take part in making decisions that affect the community as a whole including those to whom they do not have ties of emotion or self-interest. Democracy is the system of government that implements these beliefs.-

The idea of human dignity is admittedly an arbitrary one. Evidence to prove that human beings are often, wicked, evil, ignorant and irresponsible is plentiful. Evidence to the contrary is in rather shorter supply. Therefore, believing in the intrinsic dignity of every person is not an obvious choice. Of course, it seems to me that if one believes that a human being was made by God and is His image, one has to believe in human dignity – though the actions if not the words of George W. Bush seem to prove me wrong. Yet even a belief in the biblical creation story only pushes arbitrariness back one step because such a belief is not grounded on any logical foundation.

I can see, then, how one could reasonably oppose the idea of human dignity and thus reject the idea that a democratic system of government is inextricably linked to it. Perhaps this is what the Radical Law Community believes. I don't know. However, I think that if one believes that, one ought to be very clear about it; both to oneself and to others. ■

WRITE FOR THE QUID!

Articles due Thursday @ 5pm to quid.law@mcgill.ca

There is no subject too big and no article too small.

GENERATION GAPS, SONY PLAYSTATIONS, AND THE QUEEN OF ENGLAND

by Olivier Plessis (LAW II)

Two weeks ago I found myself at the Future of Music Policy Summit. The name rolls of the tongue about as naturally as Communist propaganda. It doesn't exactly have a pronounceable acronym (FMPS? Even a Croatian couldn't deal with that lack of vowels). But the summit itself was the best I've seen since a limousine drove by my Vancouver home in 1992 carrying Bill Clinton and Boris Yeltsin en route to the aptly named Clinton-Yeltsin Summit. I'm not sure whose decision it was to put those two in the back of a tinted vehicle with a liquor cabinet, but I applaud it nonetheless.

The FMPS summit brought together everyone in the music industry: musicians, lawyers, record labels, groupies. One panel showcased a legal peer-to-peer system for sharing music files that brings record companies into the system. Such a system is already in use in China and being developed for implementation in Canada and the US. Meanwhile, we see that in the US the courts are still struggling with adapting to this reality. They are still fighting the record label's fight and strike down current peer-to-peer networks like Grokster. What struck me at this conference-excuse me, "Summit"- was the way that law always plays catch-up to the realities of the world. The intellectual property is obviously the field where technology creates a large lag between what is legal and what is practiced, but that lag is evident everywhere.

In fact, the disjuncture between the status quo and new ideas is not just limited to law and the courts. The biggest divide in society, as it always has been, is not between cultures, religions, or ideology, but between generations. What better place to reflect on this truth than at the Monarchy in Canada discussion hosted at Thompson House last Tuesday. There the speaker was a Monarchy defender and ex-archdiocese of the Anglican Church in Montreal. He looked and talked like he had stepped out of Britain in the 1920s. As this polite, charming man waxed poetically about the ethical bond that Canadians feel towards the Queen of England, few of the fourteen young males in the audience had the nerve to point out that none of us care about the Queen. For people who weren't alive when the Queen supported Canadian troops in WWII, or who don't remember the good old days when the Hapsburgs frolicked in Vienna, the attachments of a previous generation can perhaps be understood, but they cannot be felt in any meaningful way.

As I left the Monarchy discussion, in addition to asking what had happened to my life to explain what I was doing at a Monarchy discussion, I wondered if it had been a good idea to keep my mouth shut about my pure ambivalence towards the Queen. Does a member of an older generation need to know about the gulf that separates him from the youngest members of society? Or is he better off continuing to believe that many people other than my 87 year-old Hungarian grandfather still reminisce about the Hapsburgs? I'd like to think that when I'm reaching the denouement of my life, I will be open to the customs and sentiments of the generations that come after me. I'd like to think that I'd welcome the Groksters of the world a new way of doing things. And I'd like to think that my grandchildren and I will play their 2050 version of Playstation together.

Realistically, however, I can't even play the video games played by 12 year olds today. There are too many buttons. The games are too complex. And these f'in kids are just way better than me at them. So where will I be in ten years, let alone forty? I'll most likely be waxing poetic about the elegant simplicity of Tetris and NHL '94. For most of us, there is no avoiding becoming a defender of our generation.

History is the story of struggles between young and old about whose vision of society will prevail. Ultimately, I'd like to think that this is a healthy battle, where old teach young, and young throw out whatever seems just plain stupid. Our job is to fulfill the respective roles of our generation. When we're old, we should hold on to our values and wash them in the glow of "tradition". But while we're still (relatively) young, it's our job to look at those traditions in the light of new social realities. If the traditions still make sense, then we can distribute portraits of the Queen to eager schoolchildren. But if they don't, even God can't save the Queen. ■

POUR UN PASSAGE PIÉTON SUR PELL

Christopher Campbell-Duruflé, Law II

Du matin au soir,
Du soir au matin,
Les petites fourmis
s'affèrent
Autour de la Faculté.

Fortes de leur nombre
Et de leur noble activité,
Elles n'hésitent pas une
seconde,
Devant la rue à traverser.

Aller, venir, manger !
Peel n'est pas un obstacle
Qui saurait les effrayer.

Pluie, noirceur, rêverie !
Jamais « dodger » une
voiture
Ne changera leur
mentalité.

Les petites fourmis
s'affèrent et
continueront,
Sur ce passage non-
balisé.
Je n'ose croire que nous
attendrons
Que l'une d'entre elles se
fasse écraser.

MARRIAGE - THE FURTHERING OF OUR SPECIES

by Peter Konstantinov (Law III)

Allow me to share with you some impressions on Margaret Somerville's recent articles "What About the Children" (2004), and "Unlinking Child-Parent Biological Bonds, the Link Between Adoption, New Reproduction Technologies and Same Sex Marriage" (2005).

Her argument against gay marriage proceeds as follows:

Children have a fundamental right to their genetic heritage.

New reproductive technologies have the potential to deprive children of this heritage and leave them as "genetic orphans".

Marriage's inherent and fundamental purpose is procreative.

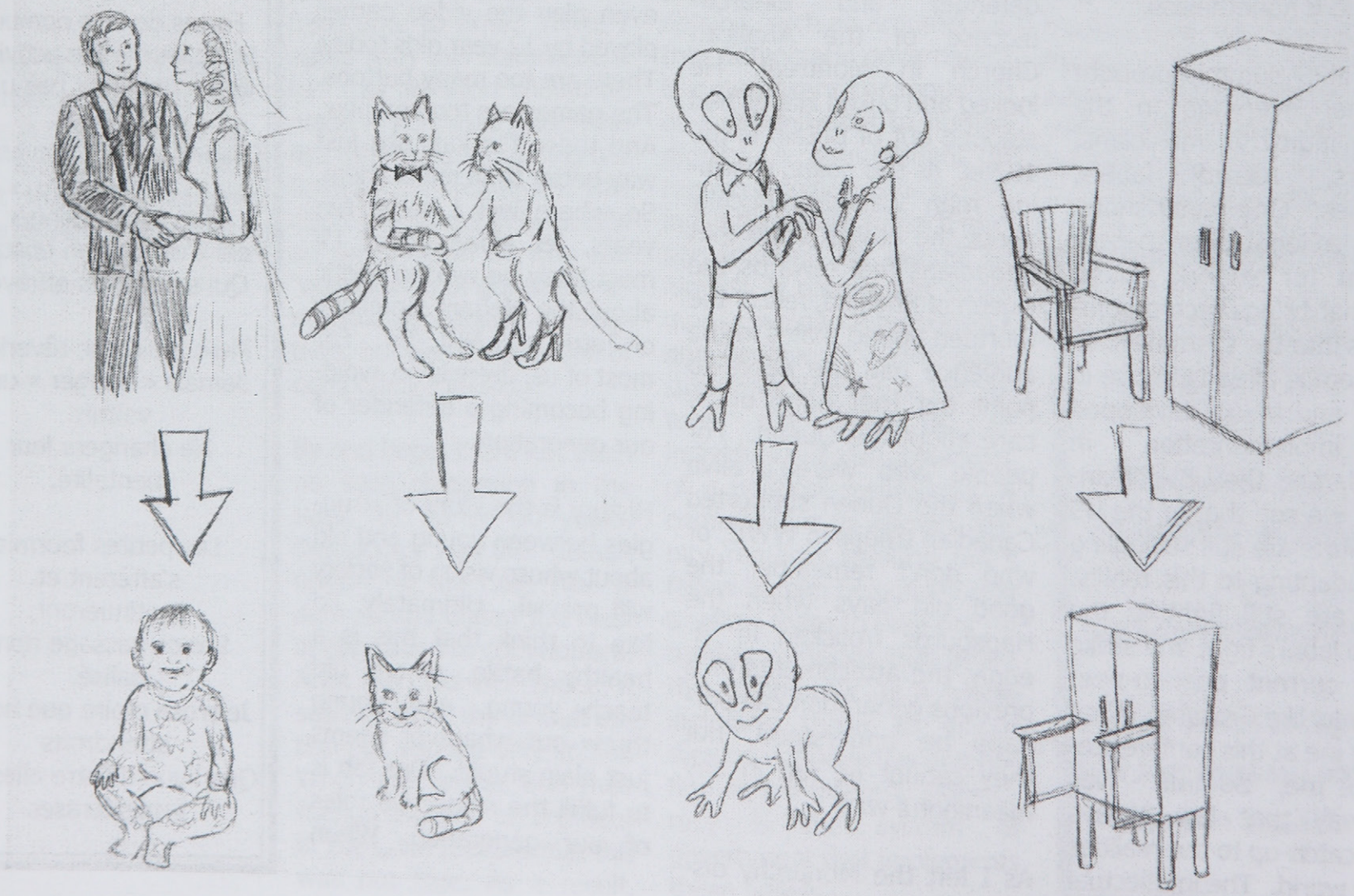
Same sex partners that marry will use reproductive technologies and thereby deprive children of genetic heritage.

Thus marriage should be reserved for straight couples.

While some of these concerns may be legitimate, there are inconsistencies in this reasoning. First of all, the definition of marriage she employs is arguable. Seeing marriage as a traditional, exclusive institution reserved for those who are able to naturally procreate is a point of view that most do not share. Most recently McGill Psychology Prof. Macdougall (Globe and Mail article "Biology and Destiny"), and Prof. Leckey (Quid Novi opinion) expressed concerns about this definition of marriage. Marriage is not a requirement for parenthood. Many couples today, especially in Quebec, choose to have "procreative" relationships without marriage. Other married couples choose not to have or cannot have children. Couples stay together long after child rearing. Thus it is clear that there is more to the essence of marriage than reproduction.

I question the assumption that most newly married same sex partners will rush to assisted reproduction clinics or surrogacy services. Most couples simply cannot afford reproductive technologies and will opt for adoption. It is somewhat ironic that the debate is focused on genetic orphans while leaving real orphan children who lack families and affection out of the picture. If Prof. Somerville wants to make the argument that same sex marriage will result in the increased use of reproductive technologies by married same sex couples, this should be supported by relevant social studies/research.

Prof. Somerville raises valid concerns about human asexual reproduction (that is, re-



productive cloning). However, this practice is banned in most jurisdictions and has nothing to do with same sex marriage debate. Raising the issue only increases hype in the media. Reproductive technology developments raise new social and ethical challenges but those challenges are in no way limited to same sex couples.

The next step in her argument is that same sex marriages will result in "biological deprivation" and "genetic genocide" of the children in those families. The latter is a very strong expression that is well suited for media hype but not well justified. The idea of preferring one kind of biological parenthood casts aspersions upon parents who have chosen to adopt children, and on children who have been raised by a single parent or grandparent. Children do have a right to a loving family and parents. However, if one is to make the argument that growing up in a non traditional family is a deprivation, then one should support such a claim with sound social studies. One should also evaluate that claim in light of other realities such as children of divorcing families or children in orphanages.

In her article "What About the Children" Somerville writes, "Marriage between one man and one woman as stated in the vows, 'to the exclusion of all others' symbolizes sexual monogamy. The same is not necessarily true for same sex marriage". She also writes, "For gay partners faithfulness can be a commitment to a life-long relationship in which the fidelity is to the relationship, not to a monogamous sexual partnership". Such line of argumentation is too weak to require debate. Furthermore, it seems offensive and hypocritical.

One may choose to take a moral, religious, or secular stance on same sex marriage. One may examine the impact of reproductive technologies on children. Both approaches can contribute enormously to a valuable discussion. But I am not convinced of the logical link between same sex marriage and deprivation of children's rights. Thus, I cannot see the latter as a justification for the denunciation of the former.

Margaret Somerville has been quite active in the media. She has also written opinions to the Standing Committee of Human Rights in 2003, and to the Canadian Children's Rights Counsel in 2005 as a founding director of McGill Centre for Medicine, Ethics and Law. These acts should be seen as political activism, not as an academic interest in the debate over same sex marriage. Considering her position, I would hope that her recommendations would be based on appropriate social studies and empirical research in addition to personal moral values.

As the same sex marriage debate is renewed, I urge fellow students and professors to voice their views on the issue because we all value diversity of academic expression at the Faculty. ■

L'air du Moi

Marguerite Tinawi (Law II)

Chers condisciples du Droit,

Je m'étais jurée de bouder le QUID cette semaine pour me consacrer à la déesse Métho, mais c'est plus fort que moi, il faut que je vous écrive.

Chers condisciples du Droit, réjouissons-nous car l'ère du Droit est enfin arrivée. De nos jours, on a le Droit à une foule de choses. C'est vrai. Prenez par exemple notre Faculté (de Droit). On a le droit d'écrire nos examens en anglais ou en français. On a le droit d'évaluer nos profs. On a le droit à ce que nos profs nous offrent des heures de bureau. On a le droit de faire réviser nos examens. Bientôt, on va devenir comme l'UQAM, on va avoir le droit de voter nos plans de cours (c'est pas une joke, c'est vraiment comme ça que ça se passe là-bas!). Enfin, jusqu'à l'an dernier, on avait le droit de se saouler aux frais des Grands Cabinets. Et pis voilà qu'une bande de retardés (l'exec du LSA) vient de nous enlever ce grand droit.
Scandale! Trois fois scandale! Ils se prennent pour qui, ceux-là? Sans nous consulter en plus. De la dictature!

Répétez après MOI, vous allez voir, ça fait un bien fou :

MES DROITS MES DROITS MES DROITS
MY RIGHTS MY RIGHTS MY RIGHTS

JE VEUX JE VEUX JE VEUX
I WANT I WANT I WANT
MOI MOI MOI
ME ME ME

Et puisque c'est dans l'air du temps, je vais vous farcir les oreilles de ce que MOI, je pense :

MOI j'ai été très agréablement surprise des changements apportés par le LSA cet été. D'ailleurs, j'en revenais pas. J'en revenais pas que ces 9 membres de l'exécutif aient eu les guts de prendre une décision pareille.

MOI je détestais les Coffee Houses sponsorisés de l'an dernier, où on pouvait à peine bouger dans l'Atrium, entendre son interlocuteur ou encore se faire servir une bière en moins de 10 minutes.

MOI j'adore les nouveaux Coffee Houses qui sont remplis par plus de 10 personnes, même lorsque c'est un Club qui organise.

MOI je ne crois pas aux théories de complot de la part de la LSA.

MOI j'appuie la LSA et je leur dis BRAVO!

MOI je suis extrêmement contente.

Et c'est tout ce qui compte.■

Many of us who inhabit the halls of this Faculty are what might be called 'charter babies.' Particularly for a number of us just beginning our time in law school, our births coincided closely with the dramatic shift in Canada's legal landscape that came about as a result of the patriation of the constitution and the inclusion within it of a Charter of Rights and Freedoms.

Perhaps due to my status as a charter baby, I feel an emotional attachment to the communal values embedded in the document and to many of the values that have flowed from it over the years. I feel like the Charter and my generation have grown up together. Its transformative impact on conceptions of Canadian citizenship and identity has been felt strongly by those of us whose lifespans closely mirror that of the document.

Emotional attachment to a legal document is admittedly irrational. I know the Charter is politically contentious and isn't a panacea for the correction of every societal inequality. I'm appreciative of the critiques it has triggered from all across the political and academic spectrum—work that is thought-provoking, engaging, and often quite troubling. I'm aware that the Charter's impact on the social fabric of our country has been mixed. Yet despite the Charter's apparent weaknesses, I've always *wanted* to believe in its ability to help social justice and human rights flourish in our country. This hope is intensified in light of a constant reticence on the part of governments to adopt positions on important rights issues that could incur the wrath of the electorate.

The recent obliteration of the Court Challenges Programme by the federal government lent even greater currency to Charter criticisms already gnawing at my confidence in Canada's court system. To me, the Programme represented recognition on the part of the government of its responsibility to reduce the financial barriers prohibiting many Canadian individuals and groups from advancing Charter appeals. I always found the state's provision of resources to mediate such great economic imbalances in legal access comforting, however modest the assistance may have been.

The government's abdication of responsibility was doubly offensive due to the spirit behind the move. In cancelling the Programme, the government implied that it was eliminating a wasteful and frivolous source of spending. I cringed when I heard Treasury Board President John Baird ruminate on the folly of any government supporting financially the advancement of legal challenges by social interest groups in the high courts of the land.

A healthy budgetary surplus gracing the federal government's coffers should afford it an enhanced, rather than diminished, capacity to support civil society's role in the development and reform of our country's laws. Admittedly, most of the jurisprudence emerging from cases supported by the Court Challenges Programme runs contrary to the core ideology of the Harper conservatives. Yet tolerating (and sometimes even paying heed to) critical voices is a sign of maturity on the part of any government devoted to living out a commitment to the rule of law and human rights – as the Tories pledged in campaign documents in the election of 2006. The concept of a government providing moderate amounts of funding to mitigate imbalances in access to justice doesn't seem radical to me at all. In fact, I think the legitimacy of the Charter is contingent upon its accessibility as a tool for the advancement of equality and social change.

As feminist scholars have put so well, the personal is indeed political, and the saying certainly rings true in this context. As a gay man, I feel that the Court Challenges Programme has actually made a difference in my life and that of my community. Supreme Court cases such as *Egan* and *Egale v. Canada* were both supported in part by the Programme. In these cases, the Court ruled that discriminating on the grounds of sexual orientation and barring same sex couples from the institution of civil marriage are unconstitutional.

I encourage everyone at the law faculty to reflect upon how the Court Challenges Programme has personally affected them. The impact may not seem direct at first, but glance through the judgments listed on the "Save the Court Challenges Programme" website and I am certain you will find a way to insert yourself or your community into at least one of the cases heard by the Supreme Court thanks to Programme funding. Whether it be a judgment related to minority language rights, racial discrimination, women's rights, access to public services, rights of people with disabilities or other social issues, it's not hard to identify a manner in which cases advanced thanks to the Court Challenges Programme have played a positive role in the lives of a diverse array of Canadians.

In writing this column, I realize that I risk being labelled a starry-eyed idealist. But I doubt that I'm the only individual admitted to this faculty who included a reference to my desire to use law as a vehicle for positive change in the final draft of my personal statement. Over the course of a legal education and a career in law, humanitarian goals are undoubtedly easily obscured by the practicalities of advancing both self and career. Yet I hope that most of my 'charter baby' classmates will retain at least a residual faith in the potential for the law to create positive change in our society, and a corresponding sense of duty to help facilitate such an actuality.

Consider this opinion piece a call to action. We can add a bit of weight to the altruisms many of us wove into our personal statements by opposing the Programme cuts. In a very simple fashion, we can preserve a degree of our commitment to using law to 'make a difference' by lending our support to the campaign to ensure that the diverse voices supported by the Court Challenges Programme are not silenced.

For more information or to get involved, please visit www.savecourtchallenges.ca .■

THE LAW JOKE CORNER

Q: What's the difference between a good lawyer and a bad lawyer?

A: A bad lawyer can let a case drag out for several years. A good lawyer can make it last even longer.

****

After years of assisting more senior attorneys at trial, a young lawyer was finally allowed to try a case on her own. Determined not to lose, she prepared furiously.

The trial went on for eight exhausting days. Finally, the case went to the jury, which quickly returned with a verdict in favor of her client.

Ecstatic, the attorney phoned the firm's managing partner, and the moment he was on the line announced, "It's me! The jury just came back, and justice has prevailed!"

The managing partner gasped, stammering, "Appeal at once."

****

You May Need A New Lawyer If:

Your lawyer tells you that his last good case was of Budweiser.

When the prosecutors see your lawyer, they high-five each other.

Your lawyer picks the jury by playing "duck-duck-goose."

Your lawyer tells you that he has never told a lie.

A prison guard is shaving your head.

****

You might be a lawyer if:

You are charging someone for reading these jokes.

The shortest sentence you have ever written was more than eighty words long.

You have a daughter named Sue and a son named Bill.

Your other car is a BMW.

When you look in a mirror, you see a lawyer.

When your wife says "I love you," you cross-examine her.

LES AVENTURES DU CAPITAINE CORPORATE AMERICA: «Quand on n'interdira plus mes chansons...»

by Laurence Bich-Carrière (Law III)

Test your skills

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5	7		6					
7	5						9	
1		2				5		3
	6						4	8
					4		1	9
8			9	7				
				3		2		

Daily Sudoku: Mon 23-Oct-2006 hard

GOT SOMETHING TO SAY?
GET OFF YOUR SOAPBOX AND WRITE FOR THE QUID!

QUELQUE CHOSE À DIRE?
REMISEZ LE MÉGAPHONE ET ÉCRIVEZ POUR LE QUID!

Deadline for submissions is Thursday at 5 p.m. Jour et heure de tombée: jeudi à 17h
quid.law@mcgill.ca